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## IV. Summary.

Describe an imaginary journey from Capernaum to Jerusalem in the time of Jesus,<sup>1</sup> indicating 1) the physical features of the land; 2) the persons met with; 3) the habits and customs which might be observed; 4) the chief points of interest in Jerusalem.<sup>2</sup>

STUDY XXXIV.—THE CHRIST.<sup>3</sup>I. The Old Testament Ideas of the Christ.<sup>4</sup>

1. **The Name.**<sup>5</sup> 1) Ascertain the Hebrew equivalent for "the Christ" (cf. John 1:41) and the original meaning of the word; 2) from Lev. 4:3; 1 Kgs. 19:16; 1 Sam. 26:9; 16:13 learn who were thus called and the significance of this name as applied to them; 3) Note the adjective *messianic* as used to signify things relating to the Messiah (Christ). Distinguish between a broad sense of the word referring in general to the hopes for the future, and a narrow sense, relating to the personal Messiah.
2. **Some Important Principles.** 1) Distinguish between the Messianic *purpose*, i. e. that the Christ should come, as revealed in the O. T. and the historic *realization* of it at any given epoch in O. T. life: e. g., cf. the purpose in Gen. 17:7 in relation to the Christ (Gal. 3:16), and Abraham's idea of the Christ. 2) Distinguish between the N. T. *interpretation* of O. T. conceptions and the *historic apprehension* of them at any given epoch in O. T. times: e. g., cf. Hos. 11:1 and Mt. 2:15; cf. also Dan. 12:8; 1 Pet. 1:10,11.
3. **General Messianic Ideas.** Read thoughtfully the following passages and compare them with the accompanying statements. Make other statements if these are not satisfactory. Note the following general Messianic ideas:
  - 1) *The Kingdom of God* (a) Ex. 19:3-6—established by a covenant at Sinai in which (1) God was sole ruler (cf. Num. 23:21), (2) and the people holy unto Him; (b) 1 Sam. 8:4-9; 10:10, etc.—modified by (1) the choice of a human king and (2) the rise of the prophetic order; (c) Amos 9:11; Isa. 2:3,4; 60:9-11—when divided and gradually declining in power and uprightness under the kings of Israel and Judah and attacked by enemies, it is idealized by prophets as a future transformed kingdom.
  - 2) Joel 2:1; Mal. 3:2—the *day of Jehovah*, (a) Zech. 12:8—ushering in the future kingdom when (b) Isa. 1:24-28—Israel will be sifted, a righteous remnant be saved, (c) the wicked will be destroyed; and (d) Ps. 50—all being accomplished through the personal advent of Jehovah.
  - 3) Isa. 2:2-4; Amos 9:8-15—the *glorious future* when (a) the repentant people shall be restored, (b) Isa. 56:6,7—the heathen shall be admitted, (c) righteousness and peace shall prevail.
4. **Special Messianic Ideas.** In a similar way compare the following passages from the O. T. with the accompanying statements concerning the Christ (Messiah):
  - 1) Ezek. 34:23,24; Ps. 2—the Kingdom of God and the glorious future is to be consummated in the advent of a representative of Jehovah besides the advent of Jehovah himself.
  - 2) This representative is to be found (a) Gen. 3:14,15—among the sons of men, (b) Gen. 9:26,27; 12:1-3; 49:8-10—in the family of Shem, of Abraham, of

<sup>1</sup> Stanley, *S. and Pal.*, ch. 13.

<sup>2</sup> Stapfer, pp. 46-60; Edersheim, I., pp. 111-120.

<sup>3</sup> A very excellent discussion of the whole subject is Stanton's *The Jewish and the Christian Messiah*. See also Westcott, *Introduction to the Study of the Gospels*, ch. 2.

<sup>4</sup> The best works treating of this section are Briggs' *Messianic Prophecy* and Orelli's *Old Testament Prophecy*.

<sup>5</sup> Smith's Bib. Dict., art. *Messiah*, p. 1905.

- Judah, (c) Ps. 110; Deut. 18:18,19—among priests, prophets, (d) 2 Sam. 7:11b-16; Isa. 9:6,7—in the kingly line of David, (e) Isa. 52:13-15—as a servant, (f) Ps. 2; Mic. 5:4; Isa. 9:6,7—having divine attributes.
- 3) Mic. 5:2; Isa. 42:1-4; 52:13; 53:4-9; Ps. 40:9,10; Dan. 9:24-26—the work of this representative is (a) to restore and rule, (b) to teach, (c) to suffer.
- 4) Note the elements of Messianic teaching not harmonized in the O. T.: (a) the Christ as ruling and suffering; (b) the Christ as human and divine.

## II. Ideas of the Christ in the Inter-Biblical Period.<sup>1</sup>

1. **Preliminary.** The sources are meagre and unsatisfactory. They consist of two classes,<sup>2</sup> 1) the Jewish apocryphal writings, 2) the Jewish apocalyptic writings.
2. **The Apocryphal Writings.** The conclusion which a fair study of these writings produces is that few if any traces of a Messianic hope are found in them.
3. **The Apocalyptic Writings.**<sup>3</sup> The Messianic views of these books may be stated as follows: 1) The Christ has a unique office and work; he is no longer merely one of David's successors; 2) he is given an exalted, superhuman character; 3) no clear references are found to a suffering Christ or to a Christ who should be prophet or priest.

## III. Ideas of the Christ in the Time of Jesus.<sup>4</sup>

1. **The Ideas.** The following passages may be read and compared with the accompanying statement of their meaning: 1) Mt. 2:1,2; Lk. 2:25,38—he was expected to come soon; 2) John 7:27—he was to come in a mysterious way; 3) John 7:31; Mt. 11:2-5—he was to be possessed of unearthly qualities; 4) Lk. 1:74; John 1:49; 7:42—he was to be a king; 5) Mk. 8:31, 32; Lk. 18:34—that he would suffer was not expected; but cf. Lk. 2:34,35; John 1:29; 6) Mk. 9:11—he was to be preceded by Elijah.
2. **Their Application.** Note the following passages: 1) Lk. 17:20; Mt. 18:1—by some the Christ as king was regarded as an earthly ruler dispensing temporal blessings; 2) Lk. 1:68,74,75; 2:25,37,38—by others the spiritual blessings resulting from his rule were pre-eminent, yet these were often viewed from a legal, formal stand-point.
3. **The Task of Jesus.** 1) To present an Ideal which united the ideas of the Christ (a) as king and as sufferer; (b) as divine and as human; 2) to induce the people to give up their material conceptions and accept him as the spiritual Ideal of the Christ.

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## STUDY XXXV.—THE GOSPELS.<sup>5</sup>

### I. Introductory.

1. **Before studying the life of the Christ it seems to be necessary and profitable that the Gospels which contain almost all the information concerning that life be examined. While all who are pursuing these "studies" accept these writings, doubtless, as historical and inspired, it is well to inquire into their origin, authors and characteristics, their relations to each other and their trustworthiness.**

<sup>1</sup> Edersheim, I., pp. 31-39, 78-83. O. T. STUDENT, VI., Art. by Schodde, N. T. *Judaism and its Genesis*, pp. 44-47. Drummond, *The Jewish Messiah*.

<sup>2</sup> For a tabular statement of this literature see Westcott's *Introduction*, p. 108.

<sup>3</sup> Stapfer, pp. 236-244; Geikie, I., pp. 333-342.

<sup>4</sup> Vallings, pp. 22-27; Stevens in O. T. STUDENT, Oct., 1888, pp. 45-47, cf. also p. 42; Edersheim, I., pp. 160-179; Stapfer, pp. 326-332.

<sup>5</sup> A full and fairly satisfactory discussion of the topics of this "Study" will be found in Westcott, *Introduction to the Study of the Gospels*, chs. 4-8.